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they would have been no less pleased to have recovered the two thousand five hundred Classical MSS they had lost, yet they are not disposed to complain.

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FOR THE NORTH-AMERICAN JOURNAL.

*Anecdote of Mrs. Siddons, from Holcroft's Memoirs.*

THE company of which old Mr. Kemble was the manager, was more respectable than many other companies of strolling players; but it was not in so flourishing a condition as to place the manager beyond the reach of the immediate smiles or frowns of fortune; of this, the following anecdote may be cited as an instance.

A benefit had been fixed for some of the family, in which Miss Kemble, then a little girl, was to come forward in some part, as a juvenile prodigy. The taste of the audience was not, it seems, so accommodating, as in the present day, and the extreme youth of the performer, disposed the gallery to noise and uproar, instead of admiration. Their turbulent dissatisfaction quite disconcerted the child, and she was returning bashfully from the stage, when her mother, who was a woman of a high spirit, and alarmed for the success of her little actress, came forward, and leading the child to the front of the house, made her repeat the fable of the boys and the frogs, which entirely turned the tide of popular opinion in her favour. What must have been the feelings of the same mother, when this child (afterwards Mrs. Siddons,) became the admiration of the whole kingdom, the first seeing of whom was an event in every persons life, never to be forgotten!

Mrs. Siddons made her first appearance on the London stage, about the year 1778.

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FOR THE NORTH-AMERICAN JOURNAL.

[Among the small number of native South-Americans, who have been able to surmount the combined obstacles of

Monkish tyranny and Colonial degradation, and attain eminence in the world, the subject of the following article, is one of the most conspicuous. It forms a striking illustration of the deplorable state of Spain, and taken in conjunction with later events, how hopeless is her chance of escape from that monstrous ecclesiastical tyranny which paralyzes every part of her system, and whose fangs are fixed in her very heart: it will continue to feed on the vital strength of the country, and will perish from inanition when that is exhausted. The article is translated from Grimm's Memoirs, by a gentleman who knew Olivades in Paris. We offer our thanks to him for this favour.]

*Olivades.*

Don Paul Olivades is of Lima, capital of Peru. He was born with early talents, a blessing not uncommon in southern countries. He applied himself to the sciences, he cultivated letters from his infancy. He arose at the age of twenty years, to the dignity of Oydor of Lima.

In 1748, or 1749, there was a great earthquake, by which the whole of the Callao and a great part of Lima were overthrown. Don Paul, who had in his custody sums of money belonging to inhabitants who had lost their lives in that disaster; judged proper to employ the property which was not claimed by any heir, to the construction of a church and a theatre, where the citizens might go to dissipate the sorrowful impression of the catastrophe from which they had escaped. The priests disapproved the erection of the theatre, and complained of it as a crime to the ministry at Madrid. *Hinc prima Mali labe.*

Under the preceding reign, the clergy had assumed an ascendancy without bounds over the mind of Ferdinand the sixth. His confessor, the father Ravago, a Jesuit, had persuaded him, that the first and most essential duties of a Catholick king, was an entire submission to the will of the Lord's anointed. And the good king would have seen hell yawning under his feet, if he had not blindly conformed to the counsels of Ravago. All the religion of this prince, consisted in trifling practices, and they had taken care in his education that he should be taught nothing better. It was therefore, very easy for Ravago and his colleagues, the

Jesuits, to shew him, in Olivades, a man without religion, without morals, an impious wretch, who had preferred the construction of a church and a theatre, to the construction of two churches; an atrocious villain, who deserved capital punishment. Don Paul was accordingly ordered to Madrid, to render an account of his conduct. His innocence was evident, and his conduct irreproachable, in the judgment of every man of sense. He hesitated not to obey. But he was scarcely arrived, when the priests pursued him with the utmost violence, had him arrested in his own house, traduced him as an infidel, a dissipator of the publick treasure, and by their underhand intrigues, had him conducted to the prison, called Carcel de Corte, where he was exposed to every thing that animosity and wickedness could inspire. Here he suffered very much. Among other infirmities, he was seized with a general swelling, which more particularly affected his limbs, and from which, in the judgment of the physicians, he was in danger of perishing, if they did not immediately change his air. The persecutions of the priests, and by their means of the ministry, rendered the thing difficult. Nevertheless, a generous citizen, by giving a personal caution, obtained leave that Paul might go seven leagues from Madrid, to Leganez, where they breath a salubrious air. Don Domingo Jau-regni, a man of known opulence and merit, became surety, and Don Paul was set at liberty.

There was at Leganez, a widow of two husbands, Donna Isabel de los Rios, whose last husband had left her immense riches. The ladies are compassionate. This widow touched with the misfortunes of a gentleman, who had wit and youth, knowledge and figure, offered him her hand. Don Paul accepted it upon condition, that the fortune should remain to the longest liver, which was agreed, and Don Olivades became enormously rich. In Spain, as well as elsewhere, gold is the most powerful mean of smoothing difficulties, especially those which arise from the clergy; and very soon Don Paul was set at liberty, his innocence acknowledged, and he was declared a loyal and faithful subject of the king. Whatever we may say of riches, they sometimes serve a good purpose.

Don Paul employed a part of his wealth in wholesale commerce, and engaged in partnership with Don Miguel

Gigon, a knight of St. James, established at Paris, and Don Joseph Almanza, a celebrated merchant of Madrid. This association was fortunate, and Don Paul possessed a greater fortune than was necessary to support an imposing establishment. He furnished his house in the French style, where predominated ease and manners which characterize the French among nations. Every year, he made a journey to Paris; and after some months of residence in that capital, he returned with all the novelties he had judiciously collected, in the sciences, in literature, and the productions of the arts.

It was at this time, that he projected a reformation of the bad taste of the Spanish spectacles; and that he erected a theatre in his own hotel. He had translated in verse, the tragedies of Voltaire; and it was there that all Madrid saw for the first time represented, *Merope* and *Zaire*, by young actors whom he supported and maintained at his expense, and whom he had the inconceivable patience of forming to a good declamation.

This theatre, where all sorts of refreshments were served gratis, was frequented by the nobles. There was heard the musick of Duni, of Cretry, in the "*Ninette a la cour*," and in the "*Painter in love with his model*," and other operas comiques, which he had translated into Spanish, in the metre of the French poems.

The queen of Spain died in 1760 or 1761. The court of Spain is dull at all times; subjected to a slavish etiquette, it becomes altogether gloomy, in the times of the great mournings; the publick spectacles are shut up; it is not permitted to enjoy domestick amusements. Don Olivades, made choice of this opportunity to make a journey to Italy; and upon his return to Madrid, they appointed him corregidor of Seville, with the functions of inspector-general, civil and political, over the population and over the new colony of Sierra Morena, an immense country between Andalusia and Estramadura, under a beautiful sky, and fertile enough to produce three or four crops in a year.

The ministry began to be convinced, that the power of a state, would go on diminishing as long as the population, the true riches, should not bear a just proportion with the extent of the country. They had consequently invited Catholick families from Switzerland into Sierra Morena.

They had granted them facilities and franchises necessary to success; and colonists had collected in crowds. They had formed two or three villages or cities, and Don Olivades, in his quality of corregidor of Seville, had the direction of the colony and the superintendence of the interests of the king.

Among the great number of Catholics, there had crept in some Protestants. And it is necessary to observe, that in no country of Europe, is religious fanaticism so violent as among the Catholics of Switzerland. They are for the most part, clownish peasants, superstitious, ignorant, intoxicated with the absurdities of their priests, men of the same stamp as their flocks, and capable, for the propagation of their religion, of committing in cold blood, the most desperate crimes. It is, moreover, necessary to remark, that these Catholics are persuaded, the more masses they leave to be said over their carcasses, the more they shall be assured of the repose of their souls; a prejudice, in consequence of which, they disappointed their children of all the property which they had acquired by the sweat of their brows, and bequeathed it to the church.

To obviate this last abuse, Don Olivades published an ordinance as corregidor, which annulled every testament which contained a donation to pious uses, because the priests had already sufficient salaries from the state, and had no need of this addition to their wealth.

Another excitement of fury against him, was, that the Colonists transplanted from a cold to a warm climate, were become subject to maladies which carried them off by hundreds. The church bells proclaimed every moment, the death of some, and the danger of others. Don Olivades thought it prudent to put a stop to this perpetual din of bells. Then the corregidor is accused of indifference in matters of religion; of interfering in sacred things; of touching the Holy Ark; and of TOLERATING Protestants among those Colonists who cultivated Sierra Morena.

The ordinary vices of those, who pretend to have renounced the world, such as intrigue, unbounded ambition, arrogant avarice, concealed under the venerated cloak of devotion, aroused the whole body of the clergy: and the confessor of the king, the father Osma, a Franciscan Friar, a man, avaricious, ignorant, hypocritical, envious, the sink

of every vice, placed himself at the head of the furies who swore the destruction of Don Olivades.

When Charles the third ascended the throne of Spain, in 1759, the first act of his sovereignty fell upon the unlimited power of the Inquisition. At that time, that monarch was surrounded by wise men. They convinced him, that this independent power, within a state, contrary to his authority, was the source of prejudices, of terrors, and of national imbecility. In consequence of these representations, he prohibited the inquisitors to determine definitively upon any object, without having first obtained his approbation. And Don Quintano, bishop of Pharsalia, was banished for several months for having proscribed, I know not what work, without the consent of the monarch. The priests were compelled to have recourse to submissions, often repeated, and very humiliating, to obtain his recall. Liberal men now hoped, that reduced to the condition of Venice, where three senators assist at the trials, pronounce their opinions first and give the ton; the terrible tribunal would be no more in future at Madrid than a Scarecrow.

In these critical circumstances for Don Olivades, the inquisitor general died. Who should be appointed to that place? Osma, the king's confessor, solicited it for himself, well knowing that it would be refused him, because he was necessary for the king's amusements, which were not always the most laudable. He expected however, that he should be allowed to confer the office upon whom he saw fit, and in this he was not disappointed. Osma represented to the sovereign, that no man in the church or the empire, appeared to him so worthy of occupying the office as the Bishop of Zamora. But he had given notice to the Bishop, and counselled him to reject the offer with contempt, and resolutely say to the king, that in the actual state of things, when the grand Inquisitor could not separate the tares from the good grain, without exposing himself to the rigour of the laws, he could not in conscience, preside in a tribunal almost annihilated and entirely dishonoured; and that a prince who had so far forgotten the interests of christianity, would answer one day for all the crimes, occasioned by his culpable indulgence, and would suffer before God, the severest of his judgments. The monarch intimidated, revoked the edict which he had given in 1760, and the inquisi-

tion arose out of its ashes, and as might be expected, more ferocious than it ever had been.

The old age of a king, is always a great misfortune for his people, especially in Spain. Whether it be the etiquette of that court, which will not permit him to instruct himself in his youth; or whether he sucks the milk of superstition with his first breath; or whether, in proportion as he declines in years, the religious mummeries in which he was rocked in his cradle, become more imperious over his mind; or whether the heat of the climate gives more activity to these causes; or whether the races of men degenerate there with more rapidity.

The new inquisitor must have a victim, and he must be a great victim. Such an one was indicated to him in Don Paul Olivades. He is seized. His condemnation was pronounced before his detention. They examine, and they empoison all the actions of his publick and private life. They search his library and his manuscripts. They there found the works of Montesquieu, of Voltaire, of Jean Jacques Rousseau, the Dictionary of Bayle, and the Encyclopedia, and translations of some of those works. It was then that they vociferated the cry of scandal. He was dragged into the prisons of the court, and into the dungeons of the inquisition, and they seized his property, moveable and immoveable. This tribunal will not suffer men to learn to think; but it compels them to believe and to be ignorant of every thing but its own power and prerogatives. Don Olivades was attainted and convicted of a philosophical spirit, condemned to make the *amende honorable*, covered with *san benito*, and to be hanged till he was dead. The rigour of this sentence, after some time was commuted into two hundred stripes with rods, through the cross streets of the city, and a perpetual enclosure in a strong prison; and after a second delay into a degradation from his nobility, the interdiction of a horse, a cloathing of hair cloth, and a confinement in a convent, where he should be subject to all the duties of the monastick life.

Don Miguel Gigon, the friend and associate of Olivades, solicited of his goalers an attestation of his good conduct. They compounded with the inquisitors, and the prisoner, at the price of money, obtained the release of his property, his reestablishment, and his liberty.



We have written this abridgment of the misfortunes of Olivades, to convince mankind, how dangerous it is to do good against the will of the inquisition, and to be circum-spect in their conduct, where that tribunal subsists.



FOR THE NORTH-AMERICAN JOURNAL.

*Venner on Tobacco.*

THERE is a work by Dr. Venner, published in quarto, in 1637, entitled, *Via recta ad vitam longam, or a plain philosophical demonstration of the nature, faculties and effects of all such things as by way of nourishment make for the preservation of health, &c. &c.* This contains some sensible things, and many opinions that the improvement of medical science has rendered obsolete, the whole written in a quaint style. The author has added to his work a treatise on Tobacco, of which the following is the title: *A brief and accurate treatise concerning the taking the fume of Tobacco, which very many in these days, do too licentious use: in which the immoderate, irregular, and unseasonable use thereof is reprehended, and the true nature and best manner of using it, perspicuously demonstrated. By To. Venner, Doctor of Physick in Bathe. London, printed 1637.* The use of Tobacco is permitted to persons of particular constitutions under certain circumstances. One of the directions for making it useful is, “a detaining of the fume only in the mouth, and thrusting it forth again at the nostrills, for heating and drying of the braine, and for dissolving and dissipating of cold humours, and superfluous vapours that reside in it.” The author’s opinions advert only to the use of this plant in smoking; the polished practice of chewing, and the fashion of snuff-taking, were probably introduced later, at least he says nothing about them; on the whole, he speaks very unfavourably of it. The treatise concludes with the following summary :

“Now that I may impose an end to this businesse, I will summarily rehearse the hurts that Tobacco inferreth, if it be used contrary to the order and way I have set